

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

O rAma rAma sarvOnnata-nAgagAndhAri

In the kRti ‘O rAma rAma sarvOnnata’ – rAga nAgagAndhAri, SrI tyAgarAja describes the prayer of prahlAda to the Lord.

- P O rAma rAma sarv(O)nnata nIk(i)puD-
(O)ra-vancana(y)ElarA ghRNA-kara
- C1 ¹vEda Siramul(e)llan(A)daraNatO
nIvE daivam(a)ni nammaga nammiti (O rAma)
- C2 ²peddalaina vAri(y)oddanE satyamu
kadd(a)ni nammitini sammatini (O rAma)
- C3 bandhu ratnamA dayA sindhu nIv(a)ni satya
sandhuDav(a)nukoNTini rammaNTini (O rAma)
- C4 bharatu carya ³saha carunitO niNDARA
karagucu palikitivE kAcitivE (O rAma)
- C5 sati mATalu sadA ⁴kapijucE vini sam-
matini kaugilincina Subh(A)nana (O rAma)
- C6 munu bhakta kOTulu koniyADa nIvu
vArala brOcinadi lEdA mariyAdA (O rAma)
- C7 I jagatini ⁵tyAgarAjuni brOcuTak-
(I) jAlam(i)ka tALanu(n)I vELanu (O rAma)

Gist

O Lord rAma! O The Most Eminent of all! O Compassionate Lord! O Best
of all relations! O Auspicious Faced!

Why this partiality by You now?

1. I trusted You because all the upanishads respectfully believe that You
alone are The Lord.

2. I whole-heartedly trusted that there is truth only in what great personages say.

3. I considered that You are Ocean of mercy and True to Your Word; therefore, I called You.

4. You spoke to lakshmaNa much passionately about the conduct of bharata and also protected him.

5. Listening to the words of (or about) Your wife through AnjanEya, You whole-heartedly embraced him.

6. Earlier when great devotees extolled You, You protected them; is it honourable not to do so now when I extol You?

7. At this time, I shall not forbear further this delay in protecting this tyAgarAja in this World.

Word-by-word Meaning

P O Lord rAma! O Lord rAma! O The Most Eminent (unnata) of all (sarva) (sarvOnnata)! Why (ElarA) this partiality (Ora-vancana) by You (nIku) now (ipuDu) (nIkupuDOravancanayElarA), O Compassionate (ghRNA-kara) Lord?

C1 I trusted (nammiti) You because all (ellanu) the upanishads – acme (Siramulu) of vEdas, respectfully (AdaraNatO) (SiramulellanAdaraNatO) believe (nammaga) that (ani) You alone (nIvE) are The Lord (daivamu) (daivamani);

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

C2 I whole-heartedly (sammatini) trusted (nammitini) that (ani) there is (kaddu) (kaddani) truth (satyamu) only with (oddanE) those (vAri) great personages (peddalaina) (peddalainavAriyoddanE) (there is truth only in what those great personages say);

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

C3 O Best (ratnamA) (literally jewel) of all relations (bandhu)! I considered (anukoNTini) that (ani) You (nIvu) (nIvani) are Ocean (sindhu) of mercy (dayA) and True to Your Word (satya-sandhuDavu) (sandhuDavanukoNTini); therefore, I called You (rammaNTini);

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

C4 Isn't it that You spoke (palikativE) to lakshmaNa – your companion (saha cara) (carunitO) - much (niNDARA) passionately (karagucu) (literally melting) about the conduct (carya) of bharata (bharatu) and also protected (kActivE) him (bharata)?

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

C5 O Auspicious (Subha) Faced (Anana) (SubhAnana) who, listening (vini) always (sadA) to the words (mATalu) of (or about) Your wife (sati) through (cE) AnjanEya – born of monkey (kapiju) (kapijucE), whole-heartedly (sammatini) embraced (kaugilincina) him!

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

C6 Earlier (munu) when great (kOTulu) devotees (bhakta) extolled (koniyaDA) You, didn't (lEdA) You (nIvu) protect (brOcinadi) them (vArala)? Is it honourable (mariyaDA) (not to do so now when I extol You)?

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

C7 At this (I) time (vELanu), I shall not forbear (tALanu) (tALanunI) further (ika) this (I) delay (jAlamu) (jAlamika) in protecting (brOcuTaku) (brOcuTakI) this tyAgarAja (tyAgarAjuni) in this (I) World (jagatini);

O Lord rAma! O Lord rAma - the Most Eminent of all! why this partiality by You now, O Compassionate Lord?

Notes –

Variations –

⁴ – kapijucE –kapi jUcE : kapi jUcE - is inappropriate.

References –

¹ – vEda Siras – upanishad are considered to be the ‘head of vEda’ – please see discourse of kAncI mahAsvAmi -

<http://www.kamakoti.org/hindudharma/part5/chap33.htm>

⁴ – kapiju – AnjanEya’s parents – anjana and kEsari. Please visit the website for more information on AnjanEya –

<http://hinduism.about.com/library/weekly/aa052801b.htm>

Comments -

This kRti forms part of dance-drama 'prahlAda bhakti vijayam'.

² – peddalu – This will refer to sage nArada who initiated prahlAda even when he was in his mother’s womb.

³ – saha carya – In some books, this word has been taken to mean ‘sugrIva’. However, in other books, this has been taken to mean lakshmaNa. It was lakshmaNa who was all along with SrI rAma in the forest compared to association of sugrIva for just about year, and (2) in vAlmiki rAmAyaNa – ayOdhyA kANda (Chapter 97) – SrI rAma speaks very highly about bharata to lakshmaNa just before arrival of bharata to the forest. The most important portion of this praise is quoted below –

ambAM ca kEkayIM rushya bharataScApriyaM vadan |
prasAdya pitaraM SrImAn rAjyaM mE dAtumAgata: || 12 ||

“Getting angry with mother kaikEyI and speaking unkind words to her and having obtained the consent of our father, the glorious bharata has (evidently) come to offer the throne to me.”

⁵ – tyAgarAjuni brOcuTaku – It is prahlAda speaking with the name and form of SrI tyAgarAja. This is what SrI tyAgarAja calls in many kRtis as ‘bhAva’ and ‘bhAvincu’.

Devanagari

प. ओ राम राम स(वो)न्नत नी(कि)पु(डो)र-

वञ्चन(ये)लरा घृणा-कर

च1. वेद शिरमु(ले)ल्ल(ना)दरणतो

नीवे दैव(म)नि नम्मग नम्मिति (ओ)

च2. पेद्दलैन वारि(यो)दने सत्यमु

क(द्)नि नम्मितिनि सम्मतिनि (ओ)

च3. बन्धु रत्नमा दया सिन्धु नी(व)नि सत्य-
सन्धुड(व)नुकोण्टिनि रम्मण्टिनि (ओ)

च4. भरतु चर्य सह चरुनितो निण्डार
करगुचु पलिकितिवे काचितिवे (ओ)

च5. सति माटलु सदा कपिजुचे विनि
सम्मतिनि कौगिलिञ्चिन शु(भा)नन (ओ)

च6. मुनु भक्त कोटुलु कोनियाड नीवु
वारल ब्रोचिनदि लेदा मरियादा (ओ)

च7. ई जगतिनि त्यागराजुनि ब्रोचुट(की)
जाल(मि)क ताळनु(नी) वेळनु (ओ)

English with Special Characters

pa. ō rāma rāma sa(rvō)nnata nī(ki)pu(ḍō)ra-
vañcana(yē)larā ghr̥ṇā-kara

ca1. vēda śīramu(le)lla(nā)daraṇatō
nīvē daiva(ma)ni nammaga nammiti (ō)

ca2. peddalaina vāri(yo)ddanē satyamu
ka(dda)ni nammitini sammatini (ō)

ca3. bandhu ratnamā dayā sindhu nī(va)ni satya-
sandhuḍa(va)nukoṇṭini rammaṇṭini (ō)

ca4. bharatu carya saha carunitō niṇḍāra
karagucu palikitivē kācitivē (ō)

ca5. sati māṭalu sadā kapijucē vini
sammatini kaugiliñcina śu(bhā)nana (ō)

ca6. munu bhakta kōṭulu koniyāḍa nīvu
vārāla brōcinadi lēdā mariyādā (ō)

ca7. ī jagatini tyāgarājuni brōcuṭa(kī)
jāla(mi)ka tāḷanu(nī) vēḷanu (ō)

Telugu

ప. ఓ రామ రామ స(ర్వో)న్నత నీ(కి)పు(డో)ర-
వజ్జన(యే)లరా ఘృణా-కర

చ1. వేద శిరము(లె)ల్ల(నా)దరణతో
నీవే దైవ(మ)ని నమ్మగ నమ్మితి (ఓ)

చ2. పెద్దలైన వారి(యొ)ద్దనే సత్యము
క(ద్ద)ని నమ్మితిని సమ్మతిని (ఓ)

చ3. బంధు రత్నమా దయా సింధు నీ(వ)ని సత్య-
సంఘ(వ)నుకొణ్ణిని రమ్మణ్ణిని (ఓ)

చ4. భరతు చర్య సహ చరునితో నిణ్ణార
కరగుచు పలికితివే కాచితివే (ఓ)

చ5. సతి మాటలు సదా కపిజుచే విని
సమ్మతిని కౌగిలిజ్చిన శు(భా)నన (ఓ)

చ6. మును భక్త కోటులు కొనియాడ నీవు
వారల బ్రోచినది లేదా మరియుదా (ఓ)

చ7. ఈ జగతిని త్యాగరాజుని బ్రోచుట(కీ)
జాల(మి)క తాళను(నీ) వేళను (ఓ)

Tamil

ప. ఓ రామ రామ షర్(వో)న్నత నీ(కి)పు(డో)ర-
వఞ్శన(యే)లరా క్⁴రుణా-కర

చ1. వేత³ **ని**రమ్ర(లె)ల్ల(నా)త్³రణతో
నీవే తైవ(మ)ని నమ్మక³ నమ్మితి (ఓ రామ)

చ2. పెత్³త్³(లె)న వారి(యొ)త్³త్³నే సత్యమ్ర
కత్³(త్³)ని నమ్మితిని సమ్మతిని (ఓ రామ)

చ3. పన్తు⁴ రత్నమా త³యా నిన్తు⁴ నీ(వ)ని సత్య-
సన్తు⁴డ³(వ)నుకొణ్ణిని రమ్మణ్ణిని (ఓ రామ)

చ4. ప⁴రతు శర్య సహ శరునితో నిన్డా³ర
కరక్³శ పలికితివే కాశితివే (ఓ రామ)

చ5. సతి మాడలు సతా³ కపిజుశే విని
సమ్మతిని కెల³కి³లిఞ్శిని **సు**(పా⁴)నన (ఓ రామ)

చ6. మ్రును ప⁴క్త కోడులు కొనియాడ³ నీవు
వారల ప్³రోశినితి³ లేతా³ మియాతా³ (ఓ రామ)

చ7. ఱ జక్³తిని త్యాక్³రాజుని ప్³రోశుడ(కీ)
జాల(మి)క తాళను(నీ) వేళను (ఓ రామ)

ఓ ఇరామా! ఇరామా! యావరిలుమ్రయన్దతోనే! ఊనక్కు
ఇవ్వమయం ఓరవఞ్శనె యేనయ్యా, కరుణాకరనే?

1. உபநிடதங்கள் யாவும், பணிவுடனே,
நீயே கடவுளென நம்ப, (நானும்) நம்பினேன்;
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?
2. சான்றோரிடமே மெய்ம்மை
உண்டென, முழுமனதுடன் நம்பினேன்;
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?
3. தலை சிறந்த சுற்றமே! கருணைக்கடல் நீயென, சொல்
தவறாதவனெனக் கொண்டேன்; உன்னையழைத்தேன்;
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?
4. பரதனின் நடத்தையினை, உனதுடனுறையிடம், நிரம்ப
(மனம்) உருகிப் பகர்ந்தாயன்றோ? காத்தாயன்றோ?
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?
5. மனைவியின் சொற்களை, எவ்வமயமும் அனுமனிடம்
கேட்டு, நிறைமனதுடன் (அவனை) அணைத்துக்கொண்ட
மங்கல வதனத்தோனே!
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?
6. முன்பு உயர் தொண்டர்களுன்னைப் புகழ், நீ
அவரைக் காத்ததில்லையா? (இப்போது நீ செய்வது)
முறையாமோ?
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?
7. இவ்வுலகத்தினில், தியாகராசனைக் காப்பதில்,
இந்த தாமத்தினை யினியும் தாளே னிப்போழ்து;
ஓ இராமா! இராமா! யாவரிலுமுயர்ந்தோனே! உனக்கு
இவ்வமயம் ஓரவஞ்சனை யேனய்யா, கருணாகரனே?

ஓரவஞ்சனை - ஓரம்பேசல்
சான்றோர் - நாரதரைக் குறிக்கும்
சான்றோரிடமே - சான்றோர் பகரும் சொற்களில்
உடனுறை - இலக்குவன்
காத்தாயன்றோ - பரதனைக்குறிக்கும்

Kannada

ಪ. ಓ ರಾಮ ರಾಮ ಸ(ರೋ)ನ್ನತ ನೀ(ಕಿ)ಪು(ಡೋ)ರ-

ವೆಳ್ಳನ(ಯೇ)ಲರಾ ಫೈಣಾ-ಕೆರೆ

ಚಗ. ವೇದ ಶಿರಮು(ಲಿ)ಲ್ಲ(ನಾ)ದರಣತೋ

ನೀವೇ ದೈವ(ಮ)ನಿ ನಮ್ಮಗೆ ನಮ್ಮಿತಿ (ಓ)

ಚ೨. ಪೆದ್ದಲೈನ ವಾರಿ(ಯೊ)ದ್ದನೇ ಸತ್ಯಮು

ಕೆ(ದ್ದ)ನಿ ನಮ್ಮಿತಿನಿ ಸಮ್ಮತಿನಿ (ಓ)

ಚ೩. ಬನ್ನು ರತ್ನಮಾ ದಯಾ ಸಿನ್ನು ನೀ(ವ)ನಿ ಸತ್ಯ-

ಸನ್ನುಡ(ವ)ನುಕೊಣ್ಣಿನಿ ರಮ್ಮಣ್ಣಿನಿ (ಓ)

ಚ೪. ಭರತು ಚರೈ ಸಹ ಚರುನಿತೋ ನಿಣ್ಣಾರ

ಕೆರಗುಚು ಪಲಿಕಿತಿವೇ ಕಾಚಿತಿವೇ (ಓ)

ಚ೫. ಸತಿ ಮಾಟಲು ಸದಾ ಕಪಿಜುಚೇ ವಿನಿ

ಸಮ್ಮತಿನಿ ಕೌಗಿಲಿಞ್ಚಿನ ಶು(ಭಾ)ನನ (ಓ)

ಚ೬. ಮುನು ಭಕ್ತ ಕೋಟುಲು ಕೊನಿಯಾಡ ನೀವು

ವಾರಲ ಬ್ರೋಚಿನದಿ ಲೇದಾ ಮರಿಯಾದಾ (ಓ)

ಚ೭. ಈ ಜಗತಿನಿ ತ್ಯಾಗರಾಜುನಿ ಬ್ರೋಚುಟ(ಕೀ)

ಜಾಲ(ಮಿ)ಕ ತಾಳನು(ನೀ) ವೇಳನು (ಓ)

Malayalam

೧. ಓ ರಾಢಿ ರಾಢಿ ಸು(ರೋ)ನಾತ ನೈ(ಕಿ)ಪು(ರೋ)ರ-
ವಣ್ಣನ(ಯೆ)ಲರಾ ಫೈಣಾ-ಕೆರೆ

೨. ವೇದ ಶಿರಮು(ಲಿ)ಲ್ಲ(ನಾ)ದರಣತೋ
ನೈವೇ ದೈವ(ಮ)ನಿ ನಮ್ಮಗೆ ನಮ್ಮಿತಿ (ಓ)

೩. ಪೆದ್ದಲೈನ ವಾರಿ(ಯೊ)ದ್ದನೇ ಸತ್ಯಮು
ಕೆ(ದ್ದ)ನಿ ನಮ್ಮಿತಿನಿ ಸಮ್ಮತಿನಿ (ಓ)

೪. ಬನ್ನು ರತ್ನಮಾ ದಯಾ ಸಿನ್ನು ನೈ(ವ)ನಿ ಸತ್ಯ-
ಸನ್ನುಡ(ವ)ನುಕೊಣ್ಣಿನಿ ರಮ್ಮಣ್ಣಿನಿ (ಓ)

೫. ಭರತು ಚರೈ ಸಹ ಚರುನಿತೋ ನಿಣ್ಣಾರ
ಕೆರಗುಚು ಪಲಿಕಿತಿವೇ ಕಾಚಿತಿವೇ (ಓ)

೬. ಸತಿ ಮಾಟಲು ಸದಾ ಕಪಿಜುಚೇ ವಿನಿ
ಸಮ್ಮತಿನಿ ಕೌಗಿಲಿಞ್ಚಿನ ಶು(ಭಾ)ನನ (ಓ)

೭. ಮುನು ಭಕ್ತ ಕೋಟುಲು ಕೊನಿಯಾಡ ನೀವು
ವಾರಲ ಬ್ರೋಚಿನದಿ ಲೇದಾ ಮರಿಯಾಡಾ (ಓ)

೮. ಈ ಜಗತಿನಿ ತ್ಯಾಗರಾಜುನಿ ಬ್ರೋಚುಟ(ಕೀ)
ಜಾಲ(ಮಿ)ಕ ತಾಳನು(ನೈ) ವೇಳನು (ಓ)

Assamese

প. ও ৰাম ৰাম স(ৰোঁ)ন্নত নী(কি)পু(ডো)ৰ-

বঞ্চন(য়ে)লৰা ঘৃণা-কৰ

চৱ. বেদ শিৰমু(লে)ল্ল(না)দৰণতো

নীৰে দৈব(ম)নি নম্মগ নস্মিতি (ও)

চ২. পেদলৈন ৰাৰি(য়ো)দনে সত্মমু

ক(দে)নি নস্মিতিনি সস্মতিনি (ও)

চ৩. বন্ধু বত্ৰমা দয়া সিন্ধু নী(ৰ)নি সত্ম-

সন্ধুড(ৰ)নুকোণ্টিনি বস্মণ্টিনি (ও)

চ৪. ভৰতু চয় সহ চৰুণিতো নিগুৰ

কৰণ্চু পলিকিতিৰে কাচিতিৰে (ও)

চ৫. সতি মাটলু সদা কপিজুচে বিনি

সস্মতিনি কৌগিলিঞ্চিওন শু(ভা)নন (ও)

চ৬. মুনু ভক্ত কোটলু কোনিয়াড নীৰু

ৰাৰল ৰোচিনদি লেদা মৰিয়াদা (ও)

চ৭. ঈ জগতিনি আগৰাজুনি ৰোচুট(কী)

জাল(মি)ক তালনু(নী) ৰেলনু (ও)

Bengali

প. ও ৰাম ৰাম স(ৰোঁ)ন্নত নী(কি)পু(ডো)ৰ-

বঞ্চন(য়ে)লৰা ঘৃণা-কৰ

চৱ. বেদ শিৰমু(লে)ল্ল(না)দৰণতো

নীৰে দৈব(ম)নি নম্মগ নস্মিতি (ও)

চ২. পেদলৈন ৰাৰি(য়ো)দনে সত্মমু

ক(দে)নি নস্মিতিনি সস্মতিনি (ও)

চ৩. বন্ধু বত্ৰমা দয়া সিন্ধু নী(ব)নি সত্ম-

সন্ধুড(ব)নুকোণ্টিনি বস্মণ্টিনি (ও)

ଚଃ. ଭରତୁ ଚର୍ଯ ସହ ଚରୁନିତୋ ନିଘର

କରଞ୍ଚୁ ପଲିକିତିବେ କାଚିତିବେ (ଓ)

ଚ଼. ସତି ମାଟିଲୁ ସଦା କପିଞ୍ଜୁଚେ ବିନି

ସମ୍ମତିନି କୌଗିଲିଞ୍ଚିନ ଶୁ(ଭା)ନନ (ଓ)

ଚଢ. ମୁନୁ ଭଞ୍ଜ କୋଟିଲୁ କୋନିଆଡ ନୀବୁ

ବାରଲ ବୋଚିନଦି ଲେଦା ମରିଆଦା (ଓ)

ଚ଼. ଈ ଜଗତିନି ଆଗରାଜୁନି ବୋଟୁଟ(କୀ)

ଜାଲ(ମି)କ ତାଲନୁ(ନୀ) ବେଲନୁ (ଓ)

Gujarati

୫. ଓ ରାମ ରାମ ସ(ର୍ବ)ଜ୍ଞତ ନୀ(ଡି)ପୁ(ଡ଼)ର-

ଘଞ୍ଚନ(ଧେ)ଲରା ଘୃଣା-ଝର

୬. ଦେ ଶିରମୁ(ର୍ତ୍ତ)ଲେ(ନା)ଝରଣାତୋ

ନୀବେ ଦୈବ(ମ)ନି ନମ୍ମଗ ନମ୍ମିତି (ଓ)

୭. ପଞ୍ଚଲୈନ ବାରି(ଧା)ନ୍ନେ ସତ୍ୟମୁ

ଝ(ନ୍ନ)ନି ନମ୍ମିତିନି ସମ୍ମତିନି (ଓ)

୮. ଇନ୍ଦ୍ର ରତ୍ନମା ଦଧା ସିନ୍ଧୁ ନୀ(ବ)ନି ସତ୍ୟ-

ସନ୍ଧୁ(ବ)ନୁକାଞ୍ଚିଟିନି ରମ୍ମଞ୍ଚିଟିନି (ଓ)

୯. ଭରତୁ ଚର୍ଯ ସହ ଚରୁନିତୋ ନିଘର

ଝରଗୁଚୁ ପଲିକିତିବେ କାଚିତିବେ (ଓ)

୧୦. ସତି ମାଟିଲୁ ସଦା କପିଞ୍ଜୁଚେ ବିନି

ସମ୍ମତିନି କୌଗିଲିଞ୍ଚିନ ଶୁ(ଭା)ନନ (ଓ)

୧୧. ମୁନୁ ଭଞ୍ଜ କୋଟିଲୁ କୋନିଆଡ ନୀବୁ

ବାରଲ ବୋଚିନଦି ଲେଦା ମରିଆଦା (ଓ)

୧୨. ଈ ଜଗତିନି ଆଗରାଜୁନି ବୋଟୁଟ(କୀ)

ଜାଲ(ମି)କ ତାଲନୁ(ନୀ) ବେଲନୁ (ଓ)

Oriya

୧୩. ଓ ରାମ ରାମ ସ(ର୍ବ)ଜ୍ଞତ ନୀ(କି)ପୁ(ଡ଼)ର-

ଝଞ୍ଚନ(ଧେ)ଲରା ଘୃଣା-ଝର

୧୧. ଖେଦ ଶିରମୁ(ଲେ)ଲୁ(ନା)ଦରଶତେ।
 ନୀଖେ ଦୈଖ(ମ)ନି ନମ୍ମଗ ନମ୍ମିତି (ଓ)
 ୧୨. ପେଇଲେନ ଖାରି(ୟୋ)ଇନେ ସତ୍ୟମୁ
 କ(ଇ)ନି ନମ୍ମିତିନି ସମ୍ମତିନି (ଓ)
 ୧୩. ବନ୍ଧୁ ରତ୍ନମା ଦୟା ସିନ୍ଧୁ ନୀ(ଖ)ନି ସତ୍ୟ-
 ସନ୍ଧୁତ(ଖ)ନୁକୋଞ୍ଜିନି ରମ୍ମଞ୍ଜିନି (ଓ)
 ୧୪. ଭରତୁ ଚର୍ଯ୍ ସହ ଚରୁନିତେ ନିଶ୍ଚାର
 କରଗୁରୁ ପଲକିତିଖେ କାଚିତିଖେ (ଓ)
 ୧୫. ସତି ମାଟଲୁ ସଦା କପିଜୁଚେ ଖିନି
 ସମ୍ମତିନି କୌଶିଲିଖିନ ଶୁ(ଭା)ନନ (ଓ)
 ୧୬. ମୁନୁ ଭକ୍ତ କୋରୁଲୁ କୋନିୟାତ ନୀଖୁ
 ଖାରଲ ବ୍ରୋଚିନଦି ଲେଦା ମରିୟାଦା (ଓ)
 ୧୭. ଇ ଜଗତିନି ତ୍ୟାଗରାଜୁନି ବ୍ରୋରୁଟ(କୀ)
 ଜାଲ(ମି)କ ତାଳନୁ(ନୀ) ଖେଳନୁ (ଓ)

Punjabi

୧. ଓ ରାମ ରାମ ମ(ବୁ)ନନତ ନୀ(କି)ପୁ(ଡେ)ର-
 ਵବଚନ(ଯେ)ଲରା ଖିଟା-କର
 ୨. ଦେ ସିରମ(ଲେ)ଲ(ନା)ଚରଟତେ
 ନୀଦେ ଦୈ(ମ)ନି ନମଗ ନମିତି (ଓ)
 ୩. ପେଇଲେନ ବାରି(ୟେ)ଚଦନେ ସତ୍ୟମୁ
 କ(ଇ)ନି ନମିତିନି ସମିତିନି (ଓ)
 ୪. ସନ୍ଧୁ ରତନମା ଦୟା ସିନ୍ଧୁ ନୀ(ବ)ନି ସତ୍ୟ-
 ସନ୍ଧୁଡ(ବ)ନୁକୋଟିନି ଗମିଟିନି (ଓ)
 ୫. ଭରତୁ ଚରମ ମହ ଚରୁନିତେ ନିଟଡାର
 କରଗୁରୁ ପଲିକିତିଦେ କାଚିତିଦେ (ଓ)

ਚ੫. ਸਤਿ ਮਾਟਲੁ ਸਦਾ ਕਪਿਜੁਚੇ ਵਿਨਿ

ਸੱਮਤਿਨਿ ਕੋਗਿਲਿਵਿਚਨ ਸੁ(ਭਾ)ਨਨ (ਓ)

ਚ੬. ਮੁਨੁ ਭਕਤ ਕੋਟਲੁ ਕੋਨਿਯਾਡ ਨੀਵੁ

ਵਾਰਲ ਬ੍ਰੋਚਿਨਦਿ ਲੇਦਾ ਮਰਿਯਾਦਾ (ਓ)

ਚ੭. ਈ ਜਗਤਿਨਿ ਤਯਾਗਰਾਜੁਨਿ ਬ੍ਰੋਚੁਟ(ਕੀ)

ਜਾਲ(ਮਿ)ਕ ਤਾਲਨੁ(ਨੀ) ਵੇਲਨੁ (ਓ)